

THE AMERICAN

RATIONALIST

July

1957

VOL. 2 • No. 2

FOR POSITIVE PHILOSOPHY is best expressed by Alexander Pope in his "Essay on Man":
know then thyself. Presume not God to scan, the proper study of mankind is man."

NEGATIVELY, we stand with Jefferson, eternally hostile to all forms of tyranny over the
hands of men.

IS THE ROMAN HIERARCHY INFILTRATING THE FBI?

Consisting of

Editor's Comment

CRITICISM OF DON WHITEHEAD'S BOOK, "Story of the FBI"

by Dr. George W. Elderkin

THE REJOINDER

by Louis B. Nichols
of the FBI.

THE REBUTTAL

by Dr. George W. Elderkin

RICHARD JEFFERIES, FREETHINKER

by Royston Pike

PRAYER

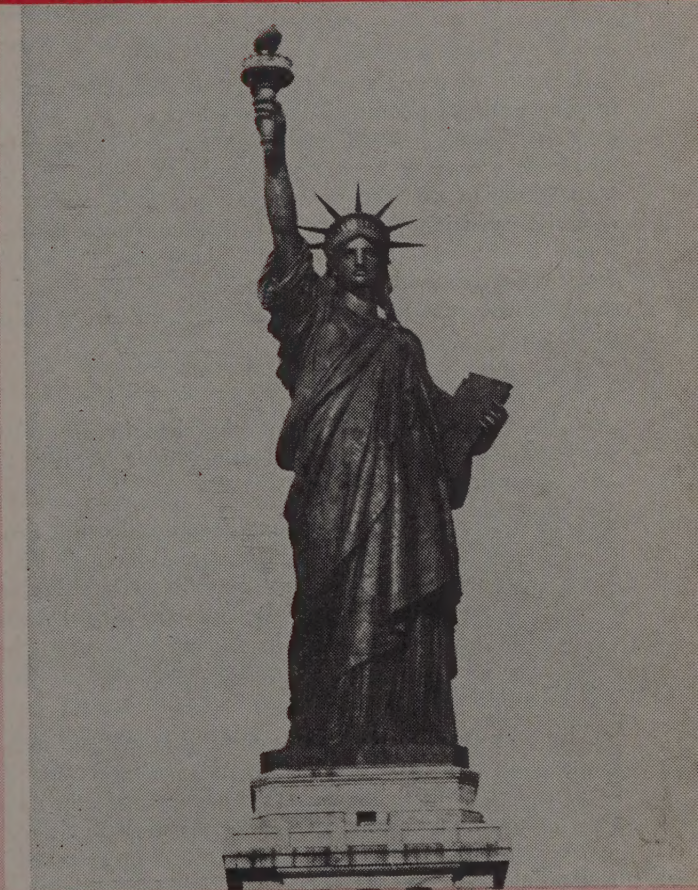
by John H. Latta

THE METHOD IS IMPORTANT

by Norman A. Du Bois

CONFUSION and BILLY GRAHAM

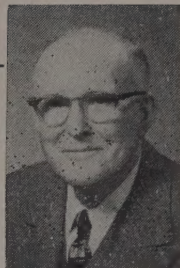
an Editorial



A Magazine for the Entire Rationalist Movement

35c

CONFUSION and BILLY GRAHAM



A. B. HEWSON

Is it any wonder that we have such complete confusion in the minds of people generally when we can hear 250 or more Christian sects clamoring for public acceptance and support? This does not include the religions other than Christian nor the numerous cults.

Quite sufficient evidence of this confusion is to be found in the fact that a Billy Graham can fill Madison Square Garden with audiences willing to listen while he re-enacts the Lamentations of Jeremiah, an earlier prophet of doom.

If this is not enough, consider

1st. that 1542 Protestant churches in the New York area are coordinating their efforts to support his evangel.

2nd. Supposedly intelligent people also are providing a fabulous sum of money to sell Billy Graham's naive concept of religion; employing exactly the same coordinated publicity devices to stimulate interest in Billy Graham as the hucksters contrive to sell this cigarette or that cosmetic.

This all points up the serious cultural lag which bedevils life in this, the atomic age. Of this cultural lag, Billy Graham is both a striking symbol and a perfectly natural product even as another Billy was a generation ago.

We continually read complaints that, in spite of our unparalleled achievements in the fields of science and technology, most of us have not learned how to live intelligently either as individuals or as members of the society of which we are a part. There is no disputing this obvious fact and the reason for it is not difficult to discover.

It all stems from the strict prohibitions set up jointly by those early social forms which finally evolved into what we now call the church and the state.

These prohibitions were ordained to stifle any intrusion of independent thinking on the part of the individual

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by Jack Bays

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AMERICAN RATIONALIST

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the pic on the cover

STATUE OF LIBERTY

Recent Supreme Court decisions have removed much of the tarnish of McCarthyism from the "Golden door."

In this historic month of July, we therefore hail The Great Lady of New York harbor once again as the true symbol of our democratic liberty under the law.

* * *

"Keep, ancient lands, your storied pomp!" cries she with silent lips. "Give me your tired, your poor, your huddled masses yearning to breathe free, the wretched refuse of your teeming shore. Send these, the homeless, tempest-tost to me, I lift my lamp beside the golden door."

Emma Lazarus, Author.

LEONARD NELSON

Late professor of Philosophy at the
University of Goettingen



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WALTER HOOPS

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tribesman in relation to the "goings on" of his medicine man or the government of the tribe by its chief. It was only thus that he could be kept submissive to the joint tyranny of these primitive forms of the modern church and state.

In these primitive times, the tribal chief and his medicine man or other purveyor of mystery and humbug both had a community of interest rooted in their mutual desire to maintain control of their tribe. Each sought the maximum advantage in his own particular field with only such recognition of the other's claims to preferment as conditions compelled.

As time went on, tribal units merged into nations and eventually into empires. With this expansion, this same community of interest became of increasing importance for holding the pattern of society together in the manner best suited to serve the special interests of church and state both jointly and severally.

The purposes of the early Roman church were served well by this arrangement. From the fourth to the sixteenth century, successive feudal groupings battled almost continuously for supremacy. Always the Roman church sought to align itself with the victor. During this period the individual gave his unqualified fealty to his liege lord and to the one church which his lord acknowledged — or else. Everything was cozy for both church and state.

Religious confusion began with the Reformation wherein several churches challenged the authority of the Roman church. This confusion was modified temporarily by the adoption by some European nations of the Lutheran or Calvinistic churches as their religious handmaidens and by recognition of the seceding Anglican church by the English throne. This simplified matters for a time by the division of the Western world into merely the Catholic and the Protestant.

However, with the development of the democratic ideal in the Protestant countries, the authoritarian, fear-inspired hold of the established churches soon was broken. In these countries more and more splinter groups were spawned each based upon some peculiar special interpretation of the Bible. These ranged from those who stood apart because of some inconsequential thing such as the celebration of Saturday as the Sabbath to fanatics who think they must play with poisonous snakes to prove their faith.

Surely in this progressive development of religious confusion, we have reached the heights of absurdity! Even so, unless we Rationalists set up organizations wherein we can proclaim a religion of common sense we shall be plagued by this continuing confusion and be made ash-

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ed that our fellows can be taken in by future Billy Grams with their empty phrases such as "decisions for Christ" — a Christ that never existed upon whom we are asked to unload our personal responsibilities.

We, who are humble enough to acknowledge that the only thing we know of our past or our future **is that we are here**, must organize. We must educate our current generations and those that come after in the realities of life. Naturally, of course, our understanding of those realities expands in an ever evolving pattern. It never can be frozen into assumed absolutes of creed or dogma. Nevertheless, its development should be brought to the individual during the entire time of his intellectual growth.

We must rear our children with a full understanding of their personal responsibility for the establishment of the kind of a world in which Life will find its finest flowering. Their understanding then will not be befogged by the idea that responsibility for that kind of a world rests elsewhere than within themselves nor that their potential capacities can be increased by prayers to non-existent ears.

The only benefit that has accrued to us through the development of our present state of religious confusion, has been the emancipation of most of us from the tyranny of the mind inherent in the black dictatorship and which is equally as abhorrent and loathesome as that of the red.

Nevertheless, unless we do organize against the steady, unrelenting outreach for political power of the enemies of religious freedom, we may find ourselves in the midst of another "Age of Faith". That was the thousand years wherein a hapless people plumbed the depths of human degradation, were reduced to practically an animal existence in utter ignorance and were hopeless except for the chimera of a paradise in the after-time held out to them as a sop to their current misery. Again we say, let's organize our freedom — now.

The American Civil Liberties Union sent this message to Mayor Reynolds of Providence, R. I., a city which refused to accept a statue of Thomas Paine because he was a "controversial" figure:

The struggle for American freedom, to which Paine's writings contributed so much, was a struggle to establish the right of all men to speak their minds freely, without penalty or repression by government. Controversy, the exchange of opinion, is a hallmark of our American democracy and history. It represents the free exercise of the liberties proclaimed in the Bill of Rights.

If such a historic figure as Thomas Paine can be attacked for being "controversial" will other great leaders of our nation who also engaged in "controversy," even Washington and Lincoln, be attacked?

"HUMANISTS" HOLD KEY TO PEACE?

WEST BRANCH, Iowa—A.P. — Chairman Lewis L. Strauss of the Atomic Energy Commission said "the chief humanists of our day from all countries" should meet to seek a plan for world peace.

Strauss made the suggestion, similar to one he voiced last month in a radio interview, in a speech prepared for dedication of a blacksmith shop at the birthplace of former President Hoover.

Strauss conceded there are some people "who will ridicule this idea as utterly visionary." But he said, "even if it should fail of its purpose . . . such a conference would represent an attempt by rational men to leave no resource untried."

—Chicago Daily News.

HERE'S A HOT ONE:

—from TEXTILE LABOR. "The clergyman's role in southern organizing campaigns is very familiar to TWUA members. He's usually on the side of the employer, invoking the wrath of God against union-minded workers."

The TWUA is Textile Workers Union of America.

SCIENTIST A RATIONALIST?

The boss of Argonne National Laboratory scoffed at scientists who claim radioactive fallout from A-bomb tests is a world menace.

Dr. Norman Hillberry, director of the laboratory, said Senate-House committee hearings on fallout hazards have been played up all out of proportion.

"If you pay any attention to them, you're nuts," said Hillberry.

"ORGANIZED religion has tried to scare people into being good for the last 2,000 years," said Mr. Hillberry, who addressed a luncheon of the Chicago Council on Foreign Relations.

"How a bunch of physicists can hope to do the same thing is a lot of tommyrot—Bah!"

—Chicago Daily News.

Our constitution recognizes that law without freedom is tyranny and that freedom without law is anarchy.

IS THE ROMAN HIERARCHY INFILTRATING THE FBI?

Editor's Comment:

There follows a documented critique which brings into question some of the policies of an important government agency which should be free of bias of any kind whatsoever.

In fairness, we follow it with a rejoinder by Mr. Louis B. Nichols of the FBI and by Dr. Elderkin's rebuttal.

Apparently, Dr. Elderkin's presentation omitted some rather important details. On the other hand, however, Mr. Nichols appears to have missed the entire point of the critique and to have indulged in considerable special pleading.

Dr. Elderkin's main point, as we see it, is that the Roman hierarchy is the implacable foe of the basic principles of our democratic constitutional government as its many documented public pronouncements fully attest. This is true, although few individual Catholics are aware of this fact. It would seem as improper, therefore, for the FBI membership, as such, to participate in Catholic affairs as it would be for them to foregather with agents of the Soviet Union.

The "to do" of late which has been made over the puny menace of a handful of misguided fanatics, which has been dignified as "The Communist Conspiracy", has served well to divert attention from the real peril to our cherished institutions.

Quietly, stealthily and unceasingly, Jesuit-directed Catholic Action, operating on many fronts with increasing boldness, seeks to subvert our secular state and dominate its functions.

Dr. Elderkin's article should, at least, warn Americans that they must man the ramparts of the wall of separation of church and state so that they may thrust down the scaling ladders persistently placed against it until the attempts to surmount it cease.

* * *

"Story of the FBI"

By DON WHITEHEAD

A criticism by G. W. ELDERKIN,
professor emeritus, Princeton University

Mr. Whitehead's story, which has been concluded recently in condensed form in the Sarasota Herald-Tribune, presents a lively picture of a very important agency of our government. He has however omitted some serious matters which come within the scope of the story. The communists are not the only subversives who threaten our traditional freedoms.

On May 17, 1941 there was published in the magazine America a very revealing and alarming article by one J. J.

O'Connor of St. John's University in Brooklyn. He wrote: "Today Roman Catholics are being asked to shed their blood for that particular kind of secular civilization . . . now called democracy . . . In reality is it worth defending? All of the Yanks in America will not save it from disintegration . . . The solution of American democracy depends upon two things, staying out of the war and starting the Christian revolution NOW . . . Leadership will come only from hierarchy." It is especially imperative that we realize why O'Connor made his revolutionary proposal when he did. Germany had overwhelmed Belgium and France, and stood poised for attack on England, the only remaining bulwark in Europe of human freedom. The strategists of the Roman Church were sure



G. W. ELDERKIN

that Hitler, with whom their Vatican had made a concordat, would win the war and that then the true church would have a free hand to wipe out the evil consequences of the Reformation, even in the United States. O'Connor shared that view, and this explains the time he proposed for the Catholic uprising under the leadership of its hierarchy.

In the same magazine (July 1940) there had appeared another article with this telltale sentence: "It is no part of our duty to prepare armaments for England's aid." The purpose of this insidious statement, which was in effect repeated by O'Connor, was to deprive England of our vital help. Both writers wished to facilitate the German conquest of England and thus render our country more vulnerable to attack by Hitler. So soon as this was successful, O'Connor's proposed overthrow of our democracy would follow.

Our constitution, invoked against the communists, prescribes penalties for those who seek to overthrow our government by violence. Mr. Whitehead states that 91 persons were convicted of spying against the United States during World War II, and adds "the shame of it was that 64 of them were American citizens." He says nothing about O'Connor who was not a spy but an enemy. O'Connor's protagonists will affirm that he proposed no violent action. Did O'Connor believe for one moment that if his hierarchy had

RATIONALIST ORGANIZATIONS

The purpose of this column is to list all known rationalist, secularist and Freethought organizations that are democratically functioning in their area and which we can recommend to our readers. We like our friends to affiliate with local societies no matter under whose particular auspices they operate.

ARIZONA

ARIZONA SECULARISTS, U. S. A., P.O. Box 893, Phoenix, Arizona.

CALIFORNIA

FREETHINKERS OF SOUTHERN CALIFORNIA, Mr. Kolen, 2624 Maple Ave., Los Angeles, California.

SAN DIEGO, CALIF.

FREETHINKERS SOCIETY OF SAN DIEGO 933 9th Ave., San Diego 1. President: James Culbert Vice Pres.: Squires Russell. Meetings: Each Sunday night at 8 P.M. — Public is invited.

DENVER, COLORADO

JEFFERSON PHILOSOPHICAL SOCIETY OF COLORADO, Dr. Theodore Schreiber, 1904 S. St. Paul Ave., Denver 10, Colorado.

CHICAGO, ILLINOIS

AMERICAN HUMANIST ASSOCIATION, CHICAGO CHAPTER, 615 Davis Street, Evanston, Ill.

PIONEERS OF INDEPENDENT THOUGHT, meet second Sunday of month, T. G. Masaryk School, 5701 W. 22nd Place, Cicero, Ill., 8 P.M.

FREISINNIGE GEMEINDE, Joe Braun, 3541 W. North Ave., Chicago 47, Ill.

CZECHOSLOVAK CONGREGATION OF FREETHINKERS, 4236 W. Cermak Rd., Chicago 23, Ill.

CHICAGO CHAPTER CRFA, 4236 W. Cermak Rd., Chicago 23, Ill.

CICERO CHAPTER CRFA, 5701 West 22nd Place, Cicero, Ill.

THOMAS PAINE CHAPTER NO. 2, CRFA., 4236 W. Cermak Rd., Chicago 23, Ill.

CZECH RATIONALIST FEDERATION OF AMERICA, 4236 W. Cermak Rd., Chicago 23, Ill.

BOHEMIAN FREETHINKERS SCHOOLS OF CHICAGO, 2548 S. Homan Ave., Chicago 23, Ill.

NEW YORK

INGERSOLL FORUM, meets second Friday of month, 8 p.m. at the Pythian, 70th St., east of Broadway, New York City.

LEAGUE FOR RELIGIOUS FREEDOM, 20 East 100th St., New York 29, N. Y.

NEW YORK CZECH RATIONALISTS, Frank Hrbek, 4512 Liberty Ave., North Bergen, New Jersey.

MICHIGAN
MICHIGAN LIBERAL LEAGUE, 23034
Donald, East Detroit, Michigan.

ST. LOUIS, MISSOURI
RATIONALIST SOCIETY OF ST. LOUIS,
2218 St. Louis Ave., St. Louis 6, Mo.

GERMAN SCHOOL ASS'N. AND FREE
COMMUNITY OF N. ST. LOUIS, INC.,
2218 St. Louis Ave.

AMERICAN RATIONALIST FEDERATION,
2218 St. Louis Ave., St. Louis 6, Mo.

CLEVELAND, OHIO
CLEVELAND CZECH RATIONALISTS, An-
ton Belsan, 5149 Fowler, Cleveland 7,
Ohio.

YELLOW SPRINGS, OHIO
AMERICAN HUMANIST ASSOCIATION,
Box 227, Yellow Springs, Ohio.

OKLAHOMA CITY, OKLA.
Contact: John H. Latta, Box 10 W Warr
Acres Branch, Oklahoma City, Okla.

PHILADELPHIA, PENNSYLVANIA
FRIENDSHIP LIBERAL LEAGUE, 5233 No.
Fifth St., Philadelphia 20, Pa.

RHODE ISLAND
HUMANIST FELLOWSHIP, Sahag Aved-
isian, 64 Bucklin St., Pawtucket, R. I.

TULSA, OKLAHOMA
Contact: Ronald Pesha, 1930 East 33rd
Place, Tulsa 5, Oklahoma.

TEXAS
CONGREGATION OF CZECH RATIONAL-
ISTS, 309½ E. 29th St., Houston, Tex.

WISCONSIN
FREIE GEMEINDE, Jefferson Hall, 2617
West Fond du lac Ave., Milwaukee 6,
Wisconsin.

JEFFERSON FREETHOUGHT SOCIETY,
2617 West Fond du lac Ave., Milwau-
kee 6, Wisconsin.

WASHINGTON
SEATTLE SECULARIST SOCIETY, Mr. J.
C. Leider, 5327 Fountain Street, Seattle,
Washington.

CANADA
VICTORIA HUMANIST FELLOWSHIP, Dr.
Marian Sherman, 2901 Sea View Drive,
Victoria, B. C., Canada.

FLORIDA RATIONALIST SOCIETY
OREGON RATIONALIST SOCIETY
IOWA RATIONALIST SOCIETY
WASHINGTON RATIONALIST SOCIETY
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Federation, 2218 St. Louis Ave., St.
Louis 6, Missouri.

Readers who desire contacts with
other Freethinkers in their area are
invited to write the Organizing Com-
mittee of the American Rationalist Fed-
eration, 2218 St. Louis Ave., St. Louis
6, Missouri.

summoned its faithful to end our democratic way of life that Americans would have said "Yes, Father?" Certainly not. If the hierarchy and O'Connor were sure that Americans would consent to be deprived of their democratic form of government, why did he not make his announcement while the world was at peace? O'Connor and the fathers of his church, knowing that universal persuasion was impossible, needed and waited for a favorable opportunity for forced and therefore violent conversion of the heretics. Hitler's successes offered that opportunity.

There is no question whatever about this. Actions speak louder than words, as events in Yugoslavia proved beyond question. Hitler gave the Vatican a free hand in that country to convert forcibly the Orthodox Slavs. Pope Pius XII and his underling Archbishop Stepinac rose to the occasion. The terrible story, which reeks to heaven and should be known to every American, is told in the official report of the Yugoslav government entitled Yugoslavia, The Church and the State. (Copies may be had free of charge on application to the Yugoslav Information Service, 816 Fifth Ave., New York City.) Stepinac presided over the forcible conversion. The time had come to satiate the century-old papal hatred of the Orthodox Serbs. A single paragraph from this report (p. 33) is here quoted: "One summer day in 1941 (the year that O'Connor wanted his hierarchy to put an end to our democracy) some 900 people of Glina—men, women and children—were herded into their local Serb Orthodox Church. They were brought there to be 'brought back into the true faith'. When the ceremony of 'saving their souls' was over (Catholic) Ustashe with daggers were sent in. One or two escaped by crawling from under the piles of corpses. The Church itself was set on fire." It is not reported that Christ and His Mother urged on the assassins. And now in Washington Roman Catholic Congressmen are opposing a visit of Tito to Eisenhower! It was these and other Congressmen who voted viva voce to give the Pope nearly a million dollars to restore his summer home which had been hit by a chance American missile during the war. Why did they not give at least a moderate sum for the rebuilding the church of carnage at Glina which the Pope could have spared? An anticipatory justification of the slaughter of thousands of Orthodox Serbs appeared in The Roman Catholic Tablet, significantly in its issue of November 5, 1938: "Heresy is an awful crime against God, and those who start a heresy are more guilty than they who are traitors to the civil government. If the state has a right to punish treason with death, the principle is the same that concedes to the spiritual authority (i.e. Roman Catholic) the power of life and death over the archtraitor to truth and divine revelation." Do not Hoover and all lovers of religious freedom realize that the fate of the heretics in Yugoslavia would have been the fate of heretics in this country too if O'Connor's proposal had been achieved under the aegis of Hitler? The end of democracy in our country could have been accomplished only by violence. Why did not Hoover seize O'Connor just as he seized the Japanese agents in this country after the attack upon Pearl Harbor? Where was the FBI? In retreat?

The sad truth is that the Catholic lobby had cultivated Hoover and he reciprocated. The director of the FBI has been guilty, beyond a doubt, of religious favoritism which violates

the American demand for non-sectarianism in public office. The Jesuit Lloyd has been the dominant religious figure in the FBI. He has delivered the invocation and the benediction at over forty commencements and, to cap the climax, was publicly addressed by Hoover as "our chaplain of the FBI." Indicative of Jesuitic penetration into Hoover's organization is the fact that, in one year, 105 members of it made retreats under Lloyd's guidance. It has not been stated whether these members were in retreat during their vacations or whether these devotions were at the tax-payers' expense. Both Archbishop O'Boyle and Bishop Sheen in fairly close succession were commencement speakers, presumably on Hoover's invitation. The Archbishop solemnly warned the graduates against "subtle enemies hiding in darkness," when he himself is one of them! Why has not Hoover invited that magnificent American, Methodist Bishop Oxnham, who could have set forth the blessings of religious freedom which the Catholic Bishops would utterly destroy? It is no coincidence that enemy O'Connor's St. Johns University has a "Career Clinic" in which opportunities for success in the FBI are discussed.

Catholic clerical support of Hoover has greatly enhanced his prestige on the floor of Congress, too many of whose members fear the thunderbolts of the Jupiter of the Vatican. It has been charged that Hoover has long hoped to bring under his direction the Secret Service of the Treasury Department (cf. Mr. McWilliams, *The Nation*, Feb. 6, 1952). Catholic support in Congress would help a great deal. Any summary of Catholic efforts to win over Mr. Hoover must include the five honorary degrees which he has received from Catholic Universities. Very significant is his first award which was conferred by the Jesuit University of Georgetown in 1939, the year of the outbreak of World War II. The Jesuits have a long history of political meddling. In 1942 Hoover was honored by Notre Dame whose professor Francis described the Jesuits as "comrades-at-arms, a corps of officers destined to lead the people's army of the militant church"! Here we have an echo of O'Connor's Catholic army under the command of the hierarchy. One recalls Leo XIII's "sword of the Church." Hoover's third honor came from St. John's University in Brooklyn in 1942 where, a year before, the enemy O'Connor hatched his subversive proposal. This was hardly the best American company for Mr. Hoover to be in! The fourth and fifth degrees came from Seton Hall and Holy Cross (Jesuit) in 1944. Apparently the Catholic universities had a monopoly of such blandishments.

Now follows the big question: Why was Catholic strategy so intent upon winning over Mr. Hoover and so anxious to fill the ranks of the FBI with its adherents? The answer may be inferred from a remark by the late Justice Jackson who presided over the trials of Nazi war criminals: "I can say with great conviction that it (our country) cannot become totalitarian without a central national police." Control of such police would be more effective if the immediate source of its authority were also in the hands of the clerical conspirators. When Hoover became head of the FBI he stated he would take orders only from the Attorney General. Hence the pressure put upon our presidents to name Catholics to that vitally important post. The appointment of McGrath was so bad that Truman had to dismiss him. This was done over the protest of Cardinal Spellman who telephoned Truman

A TURNING POINT?

We are told that when a dog bites a man its news value is of less than earth shaking proportions, but that when a man bites a dog, it is a matter of unusual interest. The following story, with its "man bites dog" connotations has recently come from the great state of Iowa.

Some years ago a Protestant girl in that state married a Catholic man named Lynch. As is usual in such cases, tremendous pressure was applied to force her to sign a document stating that all children born of the union were to be brought up in the Catholic faith. The fruit of that marriage was one son, now age eight and a divorce was obtained a few years later. After the divorce, Mrs. Lynch proceeded to ignore the document she had signed, presumably under duress, and was then brought before a District Court Judge who ruled her in contempt of court; since her divorce decree contained a proviso that the original agreement was to be carried out.

Fortunately, the case was then carried to the Iowa Supreme Court which held "that to punish Mrs. Lynch for failing to carry out her prenuptial agreement and the subsequent decree stipulation would be the equivalent of forcing her to violate her constitutional right to freedom of religion." In its decision, the court quoted Justice Jackson of the United States Supreme Court in a West Virginia case; where he said: "If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion or other matters of opinion, or force citizens to confess by word or act, their faith therein."

Not only the Supreme Court of Iowa, but all America, is to congratulate because of this enlightened decision. Religious contracts of this sort, generally made under pressure and duress, have no place in America. They are contrary to the whole spirit of our American way of life. This decision provides

us with an extremely important precedent. If it marks a turning point in the blatant aggression of the church, it will be a landmark in history.

Elmer Johnson.

VERTICAL NEGRO

Harry Golden, editor of the *Carolina Israelite*, published in Charleston, S. C., has come up with a plan to solve the school integration problem. Whites and Negroes throughout the South, he points out, "stand at the same grocery and super-market counters, deposit money at the same bankteller's window; pay taxes, light and phone bills to the same clerks; walk through the same dime and department stores; and stand at the same drug store counters. It is only when the Negro sits down that folks become panicky."

Therefore, suggests Golden, instead of passing complicated legislation and constitutional amendments to preserve segregation, all any Southern state need do is adopt "one small amendment to provide only desks in all our public schools, no seats. The desks should be the stand-up type, like the old-fashioned bookkeeping desk. Since no one in the South pays the slightest attention to a Vertical Negro, this would solve our problem completely."

WANTED NATIONAL ORGANIZER

Must be good speaker and know the movement

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from Japan. It is a logical supposition that his protest implies his previous influence to get the objectionable attorney appointed. It was McGrath who publically declared that there should be no wall of separation between Church (i.e. Catholic) and State. A prominent lawyer called upon McGrath to apologize to the American people for this un-American remark. McGrath's successor was also severely criticized. He was the last of six Catholic Attorney Generals. Even the present Attorney General yielded to Catholic pressure when his office notified the postal authorities that Avro Manhattan's highly informative book *The Vatican in World Politics* was "non-mailable in the United States." Had McGrath declared that there should be no wall between Moscow and Washington, Hoover would have taken proper action instantly, but an obvious clerical plot to remove the wall between the Vatican and Washington did not call for any action at all. The chaplain of the FBI approved of the plot.

Effective control of the FBI and of the office of the Attorney General is not enough. There must be also control of the Foreign Service. So a School of Foreign Service was organized at Georgetown University, a Jesuit institution whose Father Walsh gave McCarthy the suggestion that he capitalize on the danger to this country of communism. Everyone knows the disgraceful persecution that resulted. One wholesome result, apparently, from this abuse of power and the impending danger that foreign officers of the United States will be increasingly of one religious affiliation, is the very welcome announcement that the Methodist Church will establish in Washington a school for the Foreign Service. A student a few years ago at the Georgetown School estimated that about 80 per cent of its students were of the Catholic faith. The American public has the right to know just what this percentage is because some of these graduates will succumb to clerical influence, the more so as the Catholic lobby is not above reward for its faithful. Consider the case of Mr. R. D. Murphy who, as Deputy Under Secretary of State, is now at the top of the Foreign Service. The intimates of this high officer in Germany "turned out to be former Nazi high officials or helpers of the underground." Mr. Murphy, a graduate of Georgetown's School of Foreign Service, was twice attacked in the French Press for intervening in French justice where he had no proper business whatsoever. He secured the release of two Frenchmen from prison who had both worked for the Vichy regime, as had Laval who paid for his treason with his life. Murphy's meddling can be explained only in the light of the great joy of the Vatican at the establishment of the Catholic regime at Vichy. There are two obvious reasons why Murphy in this affair turned his ear toward the Eternal City: (1) devotion to his church and (2) the realization that with the help of the Catholic lobby he could hope for larger opportunities in governmental office. General Clark's request for Murphy as his special advisor in the Far East must have been quite acceptable to Cardinal Spellman whose visits to Japan suggest that he is more interested in the revival of Japan's former alliance with Germany and another attempt at world conquest by the latter, than in the distribution of protective religious emblems. The Vatican gave Germany the first tip of the impending American descent upon Italy. Did the FBI seek to discover the informer?

Linked with the Roman program for control of the FBI, of the Department of Justice and the School of Foreign Serv-

ice, is control of the Immigration Bureau. The McCarran-Walters Act, which forbids consular officers to ask what the religion is of immigrants to this country, was motivated not by a desire to be impartial but to conceal from the public a decided preference for those of the true faith. With consulates increasingly manned by Catholics, their mentors could easily realize such preference. The newspapers used to publish the number of immigrants of this or that faith, and there was no harm done thereby. An indication of clerical influence in the Immigration Service is the case of one Artukovic, the wholesale murderer of the Orthodox Serbs, who entered this country on a faked Irish passport and is still here in spite of official Yugoslav efforts to extradite him. Curiously enough Avro Manhattan, who exposed the illegal entry, was denied a visa to visit our country. Should not the FBI ask the Catholic lobby in Washington for an explanation of this anomaly?

Mr. Whitehead's story in short does not reveal a fundamental deficiency of the FBI. He does not ask the urgent question: Why does our national detective agency, which is bound to uphold our traditional freedoms, play right into the hands of a church which will stop at nothing to destroy our religious rights? How can the FBI safeguard civil rights which it is credited with doing, without at the same time safeguarding religious rights? A very disturbing criticism is Mr. Lowenthal's statement that "the FBI has every facility and every potentiality for becoming a weapon of political oppression" (Shades of Chief Justice Jackson!). Obviously this potentiality is enhanced if it has the collaboration of such attorney generals as Truman appointed, and a foreign service which can be attentive to the Vatican's wishes. More disturbing than Mr. Lowenthal's startling statement is the fact that the FBI sought to prevent the publication of his book, and failing that, to impede its sales (The Nation, February 16, 1952). This procedure was patterned on that of the Catholic church which sought to impede the sales of Blanshard's book. The same odor of sanctity emanates from the invitation to Mr. Lowenthal to come to Washington, after being smeared as a communist, where his friendships were subject to question. The attack upon Lowenthal illustrates the Catholic clerical principle, or rather the lack of it: Don't answer embarrassing criticisms; seek instead to distract attention from them by vilifying the critic.

Finally what inference does Mr. Whitehead draw from the fact 1,000 FBI agents sat down to a communion breakfast in Washington? Is it any wonder that Mr. Hoover evades the question as to the total number of Catholics in the FBI both in Washington and throughout the nation? Does his office not quietly inquire what is the religious affiliation of candidates for his service?

THE REJOINDER

On FBI Letterhead

Professor George W. Elderkin
11 Haslet Avenue Princeton, New Jersey

May 15, 1957

Dear Professor Elderkin:

Several copies of the very scurrilous pamphlet entitled

RELIGIOUS BRAIN STUFFING

Reprint of an article by James Hervey Johnson, author of "Superior Men", tells how the religionists twist the brains of the children. 4 page leaflet, — 10c stamps, 24 for \$1.00 postpaid. Pass them out to your friends.

JEHOVAH'S WITNESSES, A STRANGE AND FANATICAL SECT

The next time they call at your door give them one of these reprints by James Hervey Johnson, and when they offer you their tracts, give them one of these 2 for 10c, 25 for \$1.00 postpaid.

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A NEW PAMPHLET FOR SALE—"POPE JOAN" a riddle of the dark ages.—Written by Chris Olsen. 16 pages. Single copy 15c, 4 for 50c. Order from the AMERICAN RATIONALIST, 2218 St. Louis Ave., St. Louis 6, Mo.

FOR SALE—"Klever Kards". . . 20 in a packet. Have fun with your friends at work, or at the party. 50c per packet. Order thru the American Rationalist, or direct from the Printer: 4124 W. 26th St., Chicago 23, Ill.

REALISM

Believe in the things you know and understand. Fantasies and imageries are for the mentally deficient. To believe that you have been put here to suffer is gross, inexcusable stupidity. Determine to make your short stay here a happy one.

Love and affection are the most essential human attributes for a happy life, and a belief in God does not inspire it, as witness the condition of the world today.

Check the penal institutions and you will find over ninety percent of the inmates have had religious training, believe in God, read the bible, and still remain a menace to society. They and the world would be better if, instead of the bible, they read Robert Ingersoll, and, instead of believing in God, they believed in Humans.

Religion has spent billions of dollars of its followers' money on churches and temples and kept men and women. Is there any intelligent human alive who can honestly say that this money would not have been better spent on schools and hospitals than to be poured down the theological drain?

Think... if all the belief in the supernatural were to disappear tomorrow, would YOU become a depraved and less moral person than you are? If you had no church to go to on Sunday, would you spend that time in vice and misconduct? State your convictions honestly: Is it the church and the moral platitudes of the preachers that have kept you from becoming a demoralized person? If your answer is yes, you need a doctor, not religion.

To paraphrase the Evangelists' line: make this your personal decision. It is your life, your mind, your body. Think; reason; stay free. Be a complete human and act like one....

"Mr. Don Whitehead's Story of the FBI" have been called to my attention. Ordinarily one would not dignify such a tirade and compilation of irresponsible statements with any denial. Some of your statements, however, are so shocking and so far from the truth that I feel it might be well to make an exception, particularly in view of your billing as "professor emeritus, Princeton University." As a former professor, you no doubt at one time were interested in the truth, but this is not the case at the present if one is to judge from your statements. There are a few fundamental facts that I would like to call to your attention.

In the first instance, may I point out that I was born in a Methodist family and raised in the Methodist Church. I have been associated with the Federal Bureau of Investigation for twenty-three years and have been assigned to its headquarters staff for the greater portion of that time. Since race, color and creed have no part in the setup of the FBI, I naturally dislike making reference to my own religious affiliation but felt that unless I did so you might draw some erroneous conclusion as to my motivation in writing you.

I would like to point out that Mr. Hoover was born of a Lutheran family, attended the Lutheran Church in his early days, sang in the choir, taught a Sunday school class, and as a young man joined the Presbyterian Church, largely because of the influence of a Presbyterian minister named Dr. MacLeod. At that period in his life, he gave serious consideration to entering the ministry. He has been a member of the Masonic Order and two years ago received the 33rd Degree from the Supreme Council. He still maintains his affiliation in the National Presbyterian Church and has served on the Board of Trustees. The pastor of this church is Dr. Edward L. R. Elson should you have any desire to verify my comments. Intolerance and bigotry are not a part of Mr. Hoover's make-up. He judges a man by his qualifications, ability and performance and he would not tolerate the injection of race, color and creed in the operations of this Bureau.

You make the point that Mr. Hoover has received honorary degrees from several Catholic institutions. This, of course, is a fact. Mr. Hoover felt highly honored to receive these degrees just as he felt highly honored to receive degrees from such well-known Protestant institutions as the University of the South, Kalamazoo College, Rutgers University, Oklahoma Baptist University, Westminster College, and others.

You make reference to the incident where 105 FBI employees attended a retreat conducted by Father Lloyd at Manresa-on-Severn. In a scurrilous manner you make the observation that it was not stated whether these representatives attended the retreat during their vacations or whether their devotions were at the taxpayers' expense. This annual retreat was held on a weekend and those attending the retreat paid their expenses out of their own pockets. No time was lost from official duties and there was no expense to the taxpayer.

You also comment on 1,000 FBI Agents' attending Communion Breakfast in Washington. This represented agents, employees, members of their families and friends. A Communion Breakfast each year has become an annual event. It is well attended by those representatives in the Bureau who are members of the Catholic Church. It is also attended by Protestants. In fact, I have attended these affairs and was delighted to be included. I was impressed with the high

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spiritual keynote of the occasion. You, of course, made no reference to the annual Vesper Service which is held by Bureau employees. Each year Bureau employees visit a different church. The Vesper Service this year will be held at Calvary Baptist Church, on Sunday afternoon, May 19. Usually more persons attend this Vesper Service than can be seated.

You comment on Archbishop O'Boyle and Bishop Sheen as commencement speakers. They were invited by Mr. Hoover just as Dr. Joseph R. Sizoo has been invited on two occasions; Dr. Norman Vincent Peale was invited on two occasions; Dr. Daniel A. Poling, the late Dr. Peter Marshall and Dr. Ralph W. Sockman have been invited to address commencement exercises.

You also comment on the invocation and benediction at the graduation exercises being asked by a Catholic clergyman. You made no reference to the many occasions Dr. Edward L. R. Elson has asked the invocation and benediction or to the occasions when this part of the program has been handled by Dr. Frederick Brown Harris, Dr. John J. Rice and Dr. J. Warren Hastings, all outstanding Protestant clergymen in Washington.

We who are privileged to serve in the FBI are grateful for the aid and assistance which not only Protestant churches have extended to the FBI but which Catholic churches and Jewish synagogues have also extended. After all, the FBI belongs to all Americans and the day will never come when the FBI, as it is presently constituted, will depart from its tradition of seeking to protect all law-abiding people without reference to race, color or creed.

You, of course, are entitled to your opinions but you are not entitled to misrepresent the truth as you did in your four-page pamphlet. If you have any desire to get at the truth, I will be very happy to sit down and talk to you should you happen to be in Washington. I, for one, would not want to have on my conscience the responsibility which you must assume for the circulation of the falsehoods and half-truths which appear in your pamphlet.

Very truly yours,

Louis B. Nichols

* * *

THE REBUTTAL

The above letter of Mr. Nichols describes my pamphlet as very "scurrilous". The word means "using the language of low buffoonery" or "obscenely jocular" (Webster). Mr. Nichols does not cite and cannot cite any passage of such character from my pamphlet.

His first three paragraphs contribute nothing to the issue except that Mr. Hoover's Protestant and Masonic affiliations should have put him on his guard against Catholic infiltration into his Bureau. It is no refutation of such strategy to cite the Protestant institutions which have conferred honorary degrees upon Mr. Hoover. Whatever the dates of these awards, they do not form a solid block from one denomination, as do his five Catholic degrees which were all conferred during World War II. It was at the beginning of that war that J. J. O'Connor, a member of one of the five Catholic universities honoring Hoover, proposed the end of democracy in this country under the leadership of the Catholic hierarchy.

Is not a confirmation of the charge of Catholic cultiva-

CHORAL HYMN

From

James Russell Lowell

**WE WILL SPEAK OUT, WE
WILL BE HEARD**

Though all earth's systems crack;
We will not bate a single word,
Nor take a letter back.

**LET LIARS FEAR, LET COW-
ARDS SHRINK,**

Let traitors turn away;
Whatever we have dared to think
That dare we also say.

**WE SPEAK THE TRUTH, AND
WHAT CARE WE**

For hissing and for scorn;
While some faint gleaming we
can see
Of freedom's coming morn.

COLLECTED POEMS

Original and Others

by Sam Hill,

Member of St. Louis Rationalist Soc.

Rationalist Soc. of St. Louis

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by Chris Olsen

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2218 St. Louis Ave., St. Louis 6, Mo.

MARITAIN SAYS SOCIAL REVOLUTION NEEDS SAINT

The reason why the current social revolution has placed so many in opposition to religion is because the revolution, unlike so many other revolutions, has not been led by a saint, according to noted philosopher Jacques Maritain in the July issue of the **Review of Politics**, published at Notre Dame.

"In fact, except for a few men of faith, like Ozanam in France and Toniolo in Italy (they are not yet canonized, but some day might be), the task as we know was not led by saints," declares Dr. Maritain. — "It even happened that atheists, instead of saints, took the lead in social matters, much to the misfortune of all."

"The fathers of the Church were great revolutionists," Dr. Maritain explains. "For centuries temporal progress in the world has been fostered by the saints." Yet he says in the course of modern history when a particularly inhuman structure of society, caused by the industrialist revolution, made the problem of social justice manifestly crucial, there has arisen no saint to lead the Christian revolution and instead we find the contemporary atheist trying to lead the people."

Dr. Maritain says that there have been saints in the Church during these modern times, "but they did not pass beyond the spiritual, apostolic or charitable activities; they did not cross the threshold of temporal, social, and secular activity. And thus the gap was not filled in."

Notre Dame Alumnus
Vol. 27, No. 4.

In a backwoods church a layman served as minister until the church finally felt it could afford to hire an educated pastor. Only one man voted no. After the new college man had given his first sermon the lone dissenter was asked his opinion as they were leaving the church, and answered:

"Ya know, ah kinda likes that new man. He's asked the Lord for things the other fellow never even knew God had."

tion of the FBI that the Catholic University Alumni Association recently conferred upon Mr. Hoover the Cardinal Gibbons Medal? Did he not invite Catholic approval when he recently praised the Catholic Youth Association for the perpetuation of "the great traditions of their religion," carefully avoiding the word democracy, but saying to them: "In these days when insidious forms of godlessness threaten us from all sides, Christian leadership is needed to enable us to overcome the evils of secularism"? What did this "Christian leadership" mean to a Catholic organization? And are we not reminded of Archbishop O'Boyle's "subtle enemies hiding in the darkness"?

In the early "thirties" Mr. Hoover raided the Christian Fronters in New York City. These insidious traitors made their headquarters in the Roman Catholic church of St. Paul, the Apostle. Eighteen men were arrested on Hoover's instructions. He said: "These men are charged with the attempted overthrow of the government of the United States of America." They had large caches of rifles and other arms (Cf. Rev. W. E. R. O'Gorman, **A Priest Speaks His Mind** (1954) pp. 51-2.) This book is a masterpiece of revelation. The Christian Fronters had full ecclesiastical approval in the United States and in the Vatican. Cardinal Spellman has never explained why he tolerated such a subversive organization. Mr. Hoover should know that the Vatican still has its Christian Fronters in this country, awaiting the clarion call of the hierarchy. Mr. Hoover raided them in the early "thirties". Would he have wholehearted support by his personnel in the event of another such emergency?

It is imperative that the public know what is the percentage of Roman Catholics in the FBI, our national police. This percentage is probably greater than that at West Point where there are 700 cadets of Roman Catholic faith, with 200 of



Left to right: Colin McCall, Secretary of the National Secular Society, W. Griffiths, Honorary Treasurer, National Secular Society, Avro Manhattan, author of **The Dollar and the Vatican**, and H. J. Blackham, Secretary of the Ethical Union, Guest of Honor, at the 1957 Annual Dinner of the National Secular Society in London.

them in the entering class. It must be remembered that, although these Catholics must and do take an oath of allegiance to their country, their church has in its belief the right to absolve them from such oath. If they are devout Catholics they recognize the right of their church so to do. Just what is the intention of such Catholic penetration into services whose duty is to defend the traditional freedom of religious belief in our country. The Church has announced its determination to make this country Roman Catholic as a stepping stone to world conquest.

George W. Elderkin.

66

quotus

from the Freethought publications of the world

from THE RPSAW:

Some people demand book banning and censorship. It would be wiser and better if those folks of such limited insight and outlook would find out why so much of the public taste is lowly and vulgar and would appropriately propose a remedy for this basic condition and resultant evil. They should see and understand that all of these troubles are inherent in society as a whole, which needs to be reconstructed.

from THE RADICAL HUMANIST (India):

Our redemption can lie only in regaining faith in man's capacity to respond rationally to the problems of his life; in restoring reason to its sovereign role in the conduct of human affairs.

from THE INDIAN RATIONALIST:

We live chronologically in the 20th century, technologically in the 18th century, intellectually in the 16th century and socially in the third century B. C!

from THE RATIONALIST (Australia):

To encourage clear, balanced thinking in all matters, Rationalism will make known whatever happens to be true; it will praise, as well as criticize, religion or anything else. Those who seek the truth must examine all the known pros and cons in every question that arises, not merely one thing, and that is the full meaning of Rationalism.

from LA LIBERPENSULO (France):

In almost every Spanish city public dancing is forbidden by church order during seven weeks of Lent. There is no city ordinance against it, but dance hall owners who have tried to operate their business during this period have been closed by Catholic compulsion.

from THE SECULARIST:

Some of us dream and hope that someday, somehow, the people of this world will achieve a degree of understanding and sympathetic cooperation so that their existence will be less precarious, and so that their lives will be made happier. Some of us must dream, and some of us must try to bring this dream closer to fulfillment.

WALTER HOOPS

... AT RANDOM

And the "infidel," Elizabeth Cady Stanton, who said, "The Bible and Church have been the greatest stumbling blocks in the way of women's emancipation."

Actually the life and teachings of Jesus are Socialistic, not democratic.

* * *

Foreign Aid should not be given to countries that deny religious liberty.

* * *

An 18 year old choir singer, who always carried a Bible in his pocket, killed his pretty 15 year old classmate. The young murderer went to New York's Madison Square Garden on the night of the killing to hear Billy Graham.

* * *

Arizona is looking into tax-exempt "religious" business enterprises. Several businessmen had offered to turn over their property to a church and split the take from religious tax exemption. Collectors will in the future operate on the theory that all church property is taxable unless it is actually used for religious worship.

* * *

One can love an honest rogue but is there anything more offensive than a false saint?

* * *

Former Governor Culbert L. Olson, a subscriber of "The American Rationalist" fought a valiant battle against California legislators who wanted to change the motto of the state of California to "In God We Trust". Olson appeared before the legislative committee and was attacked for his stand by the Roman Bishop and all other bigoted elements in the sun-kissed state . . . but Olson and his friends won this year's battle—but attempts to make California more 'religious' will be made again and our friends in California should support Olson who in spite of his 80 years is doing a magnificent job for freethought.

DRAWING
by
Otto Soukup



THE WIDE, WIDE MOVEMENT

All organizations are urged to send in their news, programs, activities, elections, socials, past or future, and pictures of meetings, officers or members, or anything of interest to Rationalists.

Mr. Charles Smith of the NATIONAL LIBERAL LEAGUE went before the United States Senate to protest the appointment of S. J. Brennan to the Supreme Court.

Former California Governor Culbert L. Olson appeared before a Senate committee to oppose the adoption of "In God We Trust" as the official state motto. The bill passed the lower house before Olson's testimony and was then rejected by the State Senate. Mr. Olson received more letters praising his opposition than letters condemning him for his action. Mr. Olson is chairman of the building committee for the UNITED SECULARISTS new building in New Jersey. The Secularists are fighting for tax exemption.

The FREETHINKERS OF SOUTHERN CAL-

IFORNIA, INC., presented a film from the Life Magazine series: **The Epic of Man—Part 1A, Man Inherits the Earth.**

Rationalist organizations looking for possible programs might write to the Center for Mass Communication of Columbia University Press, 1125 Amsterdam Ave., New York 25, N. Y. The center rents, for \$3.00, 16mm films that may be used as springboards for group discussion. Six films concern such problems as whether freedom to read should be restricted, whether bigotry can be checked in children, and whether international human rights should concern Americans.

Tape recordings are available of Joseph Lewis' radio broadcasts delivered in Florida. The titles are: Religion in the Public Schools, Thomas Paine, Abraham Lincoln: Freethinker, Soldier and Martyr, and The Buckle on the Bible Belt is Broken. For information write to Mr. Lewis, President, FREETHINKERS OF AMERICA, 370 West 35th St., New York 1, N. Y. Mr. Lewis has a \$100,000 libel suit against Rev. Dr. Merle E. Parker and the National Christian Crusader for stating that Lewis is a member of the Communist Party.

At a conference of the CONGREGATION OF CZECH FREETHINKERS held in Houston,

Texas, officers elected were: Mr. O. S. Vala, President, Mr. R. J. Lostak, Vice-President, Marie F. K. Vala, Secretary and Mr. Anton Bily, Treasurer. The annual conference completed another year of friendly cooperation.

The 100th birthday anniversary of Clarence Darrow was celebrated in Chicago with a dedication of a Clarence Darrow bridge in Jackson Park by the mayor of Chicago. A symposium on **Freedom under the Law** was given by the Adult Education Council of Chicago. There was an exhibition at the Newberry Library. A play **Mister Darrow for the Defense** was presented with Melvyn Douglas in the title role which he has presented all over the country in the famous "monkey trial" play **Inherit the Wind**.

The FREISINNIGE GEMEINDE of Chicago had a good attendance at a basket picnic. The group had initiations of three new members recently. Some of their recent programs included a lecture by Irving Abrams on **Modern Literature** — a movie on a trip to Europe, a movie on **Wyoming Mountains** by Nature Friends, and a lecture by Kenneth Danty on **People's Defence**, concerning the American Civil Liberties Union.

The LIBERAL magazine's offer of \$5,000 for any "faith healer" to cure two cases is still open although since the offer was made one man has died. Many replies have been received but only one person was interested enough to ask for the names and addresses of the two believers who want to be cured. Over 300 Christian Scientists in the Philadelphia area have avoided the offer. Some have refused to consider it.

The FRIENDSHIP LIBERAL LEAGUE has reduced its indebtedness on the Thomas Paine Center (pictured on last issue's cover) to \$5,000.00. Many Freethinkers have visited the new center and have been impressed with the League's program and progress. The F.L.L. wants to establish such buildings and organizations in other cities. Their next project will be a home for the aged near Philadelphia. Chairs have been named for the memory of individuals and organizations in the Thomas Paine Center. The names are lettered on the chairs. Some of the many are named for: Henry Thoreau, Giordano Bruno, Robert Ingersoll, Charles Bradlaugh, and many of today's Freethinkers. Anyone wishing to have a chair named for a famous freethinker, or for themselves or friends may send \$5.00 to the F.L.L. The Rationalist Society of St. Louis has a chair named for their organization which may give other groups an idea to consider. The annual convention of the AMERICAN RATIONALIST FEDERATION

will be held in the Thomas Paine Center, 5233 North 5th St., Philadelphia 20, Pennsylvania, on August 24th and 25th. Those who plan to attend should write to the Center to make it easier to plan the program, as well as to receive information as to where to stay during the convention. All Rationalists and Freethinkers are invited to attend whether members of a local group or not. Sunday evening forums of the F.L.L. are continuing every week. Recent programs were Prof. Roy P. Lingle speaking on **The Dead Sea Scrolls**, K. M. Whitten on **Free-thought Today**, and an open forum on the subject **Creeds and their Effects**.

The PIONEERS OF INDEPENDENT THOUGHT, of Chicago, held a Mothers' Day Program. Two of their members, Pat O'Connor and Otto Soukup visited Mr. and Mrs. Virgil McClain in New Carlisle, Indiana. Virgil McClain is editor of THE RIPSAW. Under discussion were Rationalist literature and the movement. Live-wired Millie Cejka has been absent from meetings as she is recovering from an operation. Walter Hoops, Secretary, and Boyd Wamack, President, of the AMERICAN RATIONALIST FEDERATION visited with the PIONEERS in a special meeting on their trip to Milwaukee.

The RATIONALIST SOCIETY OF ST. LOUIS invited Robert Mack, the Executive Secretary of the St. Louis National Ass'n. for the Advancement of Colored People, to give a talk on the problems of race relations in St. Louis. Many Rationalist members joined the NAACP. Four members of the Society visited with Mr. Cummings, a reader of AR near Eldon, Missouri, spending a day with him. The Spring Social of the Society was held again at the home of members Dorothy and Clara Meier near Ellisville, Mo. An afternoon of hiking, games, horse-shoes, talk and fun was climaxed by planned games in the evening. Food and drink, supplied by the Society, was consumed all day as hunger developed according to the activities of each member. With a very rain-soaked season, the Society was lucky to have a rain-less Sunday even though the sun was not too noticeable. The Ethical Society of St. Louis also held their annual picnic on the same day. The Rationalist meetings continue every Wednesday evening at the Freie Gemeinde Building.

Rationalists who are interested in the tax exemption court case of the American Ethical Union for their Washington, D. C., organization should write for the Brief for Petitioner, a 50 page book. The arguments therein are applicable to any liberal organization. All those who contribute to the court case receive a copy of the brief. As mentioned in this column be-

fore, the Ethical Society in Washington, D. C. has been declared taxable by a judge because they do not believe, necessarily, in a deity. The petitioner, among many fine statements, declares that the protection of the First Amendment is all-inclusive, extending alike to all religious beliefs and recognizing no heresy. The amendment demands no belief in a personal god, or in one god, or any god, as a condition of its application. The petitioner claims that tax exemption cannot be founded on the policy asserted by the court, a policy determined by "belief in and worship of God" at least if "God" is defined as the personal God of the Judeo-Christian-Mohammedan tradition. They also say that, "A policy which taxes all other religious beliefs in order to discourage them and to promote the worship of a particular form of personal God would be a patent preference to one form of religion over others and a patent denial of religious freedom and of the equal protection of the laws. It would differ only in degree, but not in kind, from a policy of tax exemption only for those favoring a belief in the Trinity, or in the divinity of Jesus. There can be no doubt that a state tax policy which discriminates among religions would violate the equal protection of the Fourteenth Amendment." Write to the American Ethical Union Tax Appeal Fund, 2 West 64th St., New York 23, N. Y.

The May 27th issue of THE NEW REPUBLIC has an article on Clarence Darrow by Melvyn Douglas, entitled **My Discovery of Clarence Darrow**. After talking with many who knew Darrow, Mr. Douglas, who played the part of Darrow in the play **Inherit the Wind**, ends his article by saying: "From friends then - and from the imaginative effort to recreate him in the theatre - I see him as this: a human being to whom the meaning of the word human was worth the lifetime of service and defense which he gave to it."

The JEFFERSON FREE THOUGHT SOCIETY of Milwaukee invited Edwin T. Buehrer, minister of the Third Unitarian Church of Chicago, to talk on the subject **The Use and Abuse of Controversy**. Another program was an informal pot-luck, free-for-all discussion of current events based mostly on news clippings members brought to the meeting. The season ended with a discourse on Islam, by Norman Saiyed, M.E., formerly a Moslem, but now a Unitarian.

The crowning event of the Freethought-Rationalist season was the 90th anniversary celebration of the FREIE GEMEINDE of Milwaukee, April 7th. The program included greetings from William O. Becher, president of the Freie Gemeinde, a recitation by Heinrich Bartel of lines

from Heinrich Heine "Ein neues Lied mein besseres Lied," and the talk by Milwaukee's youthful Mayor Zeidler. The Freie Gemeinde presented singing by the women's and the men's singing groups, the Frauenverein and the Damenchor der Freien Gemeinde. Peter Ochs Orchestra provided music for dancing in the evening after the main events. Fifteen members of the Freie Gemeinde of Chicago, including their secretary Mr. Schlesinger, attended and were greeted at the railroad station by Otto Meine, who was the spark plug of the entire celebrations, and other members. The Chicagoans were treated royally to a dinner in a nearby restaurant. The two representatives of the St. Louis organizations, Walter Hoops of the Freie Gemeinde of St. Louis and Boyd Wamack, President of the American Rationalist Federation traveled to Milwaukee from Chicago with Pat O'Connor. All three were entertained at the home of Mr. and Mrs. Elmer Johnson with a delicious dinner. All visitors from other cities were toured through the large Jefferson Hall, its many meetings rooms, halls, bars and two bowling alleys. It was an impressive tour for those who had never seen a large building owned and operated by a Freethought organization. The full house Jubilee celebration, the reunions of many friends and the good time is bound to have an influence on the activity of the Milwaukee groups.

A platform of legislative principles to protect the interests of nonconformists and of those not affiliated with established churches was announced by Dr. Herman J. Muller, president of the AMERICAN HUMANIST ASSOCIATION. The views on matters of religion of the 65,000,000 or more persons in the United States who do not belong to any church are passed over without a spokesman and in silence by legislative and other governmental agencies, said Dr. Muller, a winner of the Nobel prize in physiology and medicine. Subjects range from the oath of allegiance to tax exemption. Congress ignores an immense minority in favor of the three standard religious estates — Catholicism, Protestantism and Judaism. "It is time a fourth estate — that of the unorthodox — should be given recognition," said Dr. Muller, who further stated: "It is possible for men to be profoundly moral and dedicated to the highest ideals, although in a non-theological and non-ecclesiastical way, without accepting any standard creed." The AHA objected to a proposed voluntary census question "Are you a member of a religious organization, and if so, which one?"

FOREIGN NEWS . . . by DAVE SHIPPER

The WORLD UNION OF FREETHINKERS will hold its International Congress of Free-

thinkers September 6th to September 10th at Paris at the Salle Saulnier, (Montmartre). The President of Honor is Bertrand Russell. Vice-Presidents of Honor are Marcel Rivet (France), Dr. Sir Ragunath Paranjpye (India), and a Committee of Honor: Prof. J. V. Duhig (Australia), Dr. Brock Chisholm (Canada), Prof. S. Chandrasekhar (India), Sir S. Ramanaathan (India), General C. Rodrigues (Mexico), General Dr. Siurob (Mexico), F. A. de La Mare and J. O'Hanlen (New Zealand), Prof. A. Heintz (Norway), and from the United Kingdom, Prof. A. J. Ayer, Prof. P. Sargant Florence, Ernest Newman, and Eden Philpotts. There will be a reception, public meetings, national reports, a tour of Paris and environs, and sessions for discussions of the two theme subjects, **The Vatican Concordats and the United Nations Organizations, and The Population Problem, Religion and Freethought.** The Congress will be opened by President C. Bradlaugh-Bonner with these words by Dr. Brock Chisholm: "In this new kind of world, where the very conditions of human survival have become different from anything known to, or imaginable to our ancestors, complete freedom to think independently of any of their faiths or prejudices is essential to our continuing existence. Never before has any generation held a veto power over the future evolution of the human race. In order to deal successfully with world problems, we must first free ourselves of the prejudices inherent in each of our cultures and systems of faith, and then learn to feel, think and act as citizens of the world."

Mr. Arthur B. Hewson, Editor of THE AMERICAN RATIONALIST magazine, will be vacationing in the British Isles this summer. The NATIONAL SECULAR SOCIETY of England will hold an informal gathering so that British personalities in the movement may meet him. Among those expected will be C. Bradlaugh-Bonner, President of the World Union of Freethinkers, G. H. Taylor, Editor of the Freethinker, Colin McCall, General Secretary of the N.S.S., and Dave Shipper, "contact-man" for the N.S.S. and European Correspondent for The American Rationalist.

The MANCHESTER BRANCH of the N.S.S. held a very successful meeting in the Free Trade Hall when Professor John Allegro, M. A., lectured on the **Discovery, Editing and Significance of the Dead Sea Scrolls.** An attendance of over 3350 resulted, a tribute to the smooth organizing of the branch. The MANCHESTER BRANCH secretary Hilda Rogals, who made the original contact with OGOLNOPOLSKIE STOWARZYSZENIE ATEISTOW I WOLNOMYSLICIELI (Polish Society of Athe-

ists and Freethinkers) has sent a large parcel of Freethought literature (which included three copies of AR) to Poland after a request from the Polish Secretary Dr. Andrzej Nowicki. This is to be translated into Polish for the benefit of the Freethought literature starved members. Dr. Nowicki states that the first Atheists Club in Warsaw was formed January 1, 1957. They now have branches in Warsaw, Krakow, Gdansk, Gdynia, Elblag, Poznan, Opole, Gliwice, Bydgoszcz, Katowice, Koszalin, Pulawy and others. Also with headquarters in Warsaw is the TOWARZYSTWO SZKOLY SWIECKIEJ (Society of Secular Education) which has 17 branches throughout Poland.

On May 26th a party of Freethinkers visited the grave of Charles Bradlaugh, Founder of the NATIONAL SECULAR SOCIETY, in Brookwood Cemetery. The N.S.S. held its Annual Conference in Leicester at the very fine Leicester Secular Hall on Sunday, June 9th. A social was held the evening before and on Sunday evening an outdoor demonstration in the Leicester Market Place. An outing was arranged for Whit Monday. Permission has been granted to the N.S.S. to extend the same services in Portsmouth hospitals for non-religious patients as chaplains give to religious ones.

During Easter week the MANCHESTER BRANCH, N.S.S. held a meeting at the Wheat-sheaf Hotel at which a Methodist minister debated with a N.S.S. representative George Mills on whether Christianity served a useful purpose. It is reported that the Methodists wish to repeat the debate with a different clerical representative by which we can assume safely that they had the worst of the argument! During a ten-day Easter holiday Dave Shipper spoke three times on the Manchester platform in the city centre and had an interesting debate with the Iman of the Manchester Mosque who assured Mr. Shipper that there were Freethought and Rationalist Societies in Moslem countries, but was unable to give the name or location of even one. In a previous debate the representative of Mahomet declared that whereas Moslems were honest polygamists, Englishmen were hypocritical ones! Mr. G. H. Taylor, editor of The Freethinker, debated with "star" Methodist-Socialist clergyman the Rev. Donald Soper. In June Tom Mosley, Vice-President of the N.S.S., lectured on **Free-will or Determinism** at the Cardiff headquarters of the Wales and Western Branch, N.S.S. The latest N.S.S. branch to be founded is the second in the West Indies, San Juan. The Trinidad Branch, Fyzabad, meetings are becoming successful, their latest speaker was Dr. H. B. Wright of Shell Hospital—his subject, **Birth Control in the World.** The hall was filled to capacity half a dozen Secularists

having traveled 50 miles to be present. Dr. Wright praised the Fyzabad Branch for being the first body to openly support his Birth Control Clinic. He referred to clerical opposition he had encountered.

Two young Mexican Freethought periodicals have been brought to notice. One is *El Libre Pensador* (The Freethinker), now in its third year, the mouthpiece of the Freethought leader General Cristobal Rodriques describing itself as a monthly publication for culture and information for the National Association of Freethinkers. The other is *El Liberal*, in its first year, a four page independent political and anti-clerical paper.

English author Oswell Blakeston, an occasional contributor to *The Freethinker*, is making a trip to Finland to write a book on the country. The leader of the FINNISH FREETHOUGHT FEDERATION, V. H. Suutari, announced that the organization will open a campaign for separation of church and state. They have caused a motion to be submitted to the Finnish Diet which calls for a thorough investigation into church-state relationships with optimistic chances of obtaining support from several M.P.'s, although church-dominated members will offer strong opposition. The Freethinkers have printed 60,000 copies of a leaflet appealing to all taxpayers for public support and explaining how the church claims for itself an unjustifiably large slice of the national income.

The FREIRELIGIOSE GEMEINDE of Berlin held their Annual General Meeting in April at their new hall. They have a very active society with weekly meetings and a thriving youth group. William Ulrich spoke on **Dying Christianity**.

Among the programs at the RATIONALIST ASSOCIATION of JOHANNESBURG, Mr. L. Melamed talked on **Freud**, at the Study Circle. A discussion was held on the subject **Bodies, Spirits and Mr. Palmer**. Mrs. Winifred Roux gave a review of Arthur E. Morgan's book **Search for a Purpose**. Dr. Edward Roux gave three talks in a series on **Evolution and Its Critics**. At another meeting four persons talked on an interesting subject: **Why I am a Humanist**, by Mr. I. Romm, **Why I am an Atheist**, by Miss Margaret Reeve, **Why I am a Unitarian**, by Mr. J. A. Brown, and **Why I am an Agnostic**, by Mr. A. N. Other. The meeting was held in the public library.

Secretary John Bryant, of the WHANGAREI RATIONALIST ASSOCIATION, of New Zealand, says floods or hay-making sometime spoil the attendance of the meetings. Membership is

scattered over a large area and despite conditions they have good attendance at monthly meetings. They recently opposed the Roman Catholics who were trying to gain state aid for private schools. They believe that "Bodgies," ("Teddy Boys" in England, juvenile delinquents in the U.S.) should be met with tolerance and understanding, not provocation. Mr. Bryant gives his opinion that New Zealand could do with more Protestant and Freethought immigrants to offset the Catholic Dutch, Polish, and now Hungarian immigrants who will "be a menace to our trade unions." Mr. Bryant is a native-born Welshman.

The first of a series of open forums of the NEW ZEALAND RATIONALIST ASSOCIATION began in March. A documentary film on Samoan life, **Moana**, was shown. An evening supper was served.

CLERICAL HERESIES

Gregory S. Smelters

The contemporary American revival of religion is really a self-congratulation of an ignorant, anti-intellectual middle-class: — "The civic religion of contemporary America, he thinks (Herberg, in his **Protestant, Catholic, Jew**: an essay in Amer. Religious Sociology, New York, 1956), leads Americans to self-congratulation rather than to self-examination. No voices have been more sharply critical of the revival than those of American's theologians. — Americans would like to possess some invisible securities, of a sort unlikely to lose value in a deflation of stock market prices. — The American middle class is, after all, descended from the spiritually as well as the materially disinherited of Europe. It lacks that respect for learning and cultivation which historical accident has engrained even among philistines in Europe. — Public opinion polls show that atheism is almost as repugnant to Americans as Communism or socialism. President Eisenhower expressed the current national attitude: "Our government makes no sense unless it is founded on a deeply felt religious faith—and I don't care what it is." — The public dwells on its primitive formulae" (Religion in America, by N. Birnbaum. **The Listener**, May 24, 1956)

PRAYER

(a la Billy Graham)

By JOHN H. LATTA

"As man's prayers are a disease of the will, so are their deeds a disease of the intellect."—Ralph Waldo Emerson.

"What is to be will be, and no prayers of ours can arrest the decree."—Abe Lincoln.

"It is far more important to learn how to live, than to learn how to pray."

—Joseph Lewis.

Religious prayer in its "highest" sense as a plea or supplication to a supposed Deity, and as distinguished from contemplative meditation, is never more than the vacuous expression of essentially ignorant and illogical minds. Such prayer sincerely directed to a mythical ghost may serve to furnish a scapegoat for the individual's own sense of futility and inadequacy—nothing more. From such prayer the sincere individual may derive some self-hypnotic and narcotic effect, but as an alleged instrument for the betterment of the moral and social behavior of mankind, it is a false beacon of hope and dangerously misleading.

To assign moral and social values to the instrument of paganistic religious prayer is to deny all that normal intelligence, centuries of increasing knowledge, and secular education should have taught us. All religious prayer addressed to Deity is today basically a retrogression to the fundamental myths and superstitions of an inherited barbarism—offering only an unctuous form of escape; fleeing the realities of our existence to which a more materialistic and less spiritual approach might furnish sensible solutions. Thus religious self-seeking prayer remains today only the shallow excuse or the fraudulent subterfuge of the ignorant, the credulous and the hypocritical—never a realistic solution to anything that is truly important.

The patterns of social behavior which we eulogize as "moral" or "good" and piously seek to impose upon others through the medium of prayer, are merely the social adjustments to a peaceful coexistence of two or more individuals living in a common environment—nothing more.

"Where there is no society, there is no sin. A solitary man on an uninhabited island can do no wrong."—Arthur James Balfour.

"The actions we call sinful are as much the consequence of the order of nature as those we call virtuous. Moral duty consists in the observance of those rules of conduct which

(mutually) contribute to the welfare of society."—Thomas H. Huxley.

Our accepted rules of moral conduct did not come to the knowledge of mankind suddenly as ten maxims inscribed on tablets of stone, but are instead the codified practices essential to peaceful coexistence developed and gradually modified through many centuries from the everyday experiences of ancient tribes and nations long before such conduct was alleged to have a religious significance.

"That the system of morals propounded in the New Testament contained no maxim which had not been previously enunciated, and that some of the most beautiful passages in the apostolic writings are quotations from Pagan authors, is well known to every scholar. To assert that Christianity communicated to man moral truths previously unknown, argues on the part of the asserter either gross ignorance or wilful fraud."—Henry Thomas Buckle.

Thus present day standards of morality and ethics found in modern civilised nations did not originate with Christianity, as pious religious hypocrisy asserts. Instead the present day association of morality and social ethics with religious beliefs is a fairly recent development and was almost totally unknown to the earlier pagan religions from which modern ritualistic Christianity is so largely descended.

"Religion, at first independent of morality, gradually took morality under its protection; and the supernaturalists have ever since tried to persuade mankind the existence of ethics is bound up with that of supernaturalism."—Thomas H. Huxley.

Today in direct contradiction to the claimed dependence of morality and social ethics upon organized religion, "crime flourishes best where church steeples are thickest" (as every trained sociologist well knows) — in these United States of America "under God" as elsewhere throughout Christendom. With organized religion experiencing its greatest burgeoning in modern times, with fantastically costly new church buildings being erected by the thousands with governmentally tax-exempt subsidization; the crime rate "under God" is at the highest point in our nation's history with more assaults, more thefts, more rapings, more juvenile delinquency of penal character, more homicides and more murders than ever before. Embezzlements at \$500,000,000 in 1956 topped all past records and was an increase of 400% over the ten year period next preceeding. Embezzlements by officers of banking institutions and trust companies, whose unctuous slobbery sleeve-worn "bible class" piety has always been notorious, were twice those of the preceeding year. Thus pious crime and dishonesty "under God" on the undisputed record is now greater than before God's dominion over

our nation was first publicly proclaimed. To the informed observer, this merely is as should have been expected.

"A high degree of religious devotion is frequently accompanied by a great laxity of morals."—Prof. E. A. Westermarck.

"It seems extremely rare to find intelligent irreligious men in prison."—Havelock Ellis. Conversely it is overwhelmingly common to find religious persons constituting the great bulk of our prison populations.

"Religion is based primarily and mainly upon fear. — Fear is the parent of cruelty, and it is no wonder that cruelty and religion have gone hand in hand. Every moral progress there has been in the world, has been consistently opposed by the organized churches of the world. — The Christian religion has been and still is the principal enemy of moral progress in the world. There can be no doubt that, at any period dur-

ing the last six hundred years, Christendom would have gained morally by the extinction of the church."—Bertrand Russell.

"Neither the morality nor the religion of Christianity touches reality at any point." — Nietzsche.

"In every country and in every age the priest has been hostile to Liberty. He is always in allegiance with the despot, abetting his abuses in return for protection of his own."—Thomas Jefferson.

Many intelligent leaders of our own recent past have been fully aware of these shortcomings and sordid aspects of excessive religious piety, of which the dear general public has been deliberately duped and kept in ignorance by a politically minded hypocritical clergy, unctuously aided and abetted by its intimidated henchmen in our god-trusting oh-so-pious venal legislatures and our inadequate public schools.

SCIENCE

by

HERMAN STERN



I was very much interested in friend Mongold's Science article dealing with audio reproduction.

The article, however, is open to several serious objections.

I have been a regular subscriber to five of the foremost electronic journals for the past five years and have yet to see a technical description of the BRADFORD PERFECT BAFFLE. Apparently friend Mongold has been "taken in" by the ballyhoo of the manufacturer in much the same way as John Q. Populi after each new toothpaste discovery.

There are, let me state, actually just two basic principles of speaker baffling, though there are variations and combinations of both:

1) Infinite baffles, 2) Resonators.

The dimensions of these enclosures have been considerably reduced to satisfy the

demands of the apartment dweller and to open new markets, but at a sacrifice, more or less, of true fidelity.

In the first case, the labyrinth has been the means of lengthening the path of the low frequencies from back to front at a considerable saving of space.

In the second instance, the Helmholtz Resonator principle has reduced the size of the Bass Reflex enclosure.

To reiterate, reducing the size of the enclosure below the critical minimum will invariably affect the audio response adversely.

Due to the vehement opposition by the manufacturers of audio equipment, Hi-Fidelity standards have never been established and as a result the maker of the cheapest AC-DC midget radio may append the words HI-FI thereto without fear of F. T. C. reprisal.

Much better than a mere good response can be obtained from a Bass Reflex enclosure of from six to six and one half cubic feet. The size of the port opening, however, is critical. It's dimensions must be such that the air column within resonates at a frequency slightly lower than the resonant frequency of the speaker cone.

Some books are to be tasted, other to be swallowed, and a few to be chewed and digested.

BOOKS

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ONE WOMAN'S FIGHT

By Vashti Cromwell McCollum

A few years ago the name of Vashti McCollum was on the lips of everyone who could read. Her action in bringing the now famous McCollum Case (the teaching of religion in the public schools) before the Supreme Court of the United States earned her such meritorious terms as "dauntless," "courageous," "a woman of steel," "a great fighter." Less complimentary were her enemies: they pegged her "godless," "immoral," "atheist." The press maligned her unmercifully.

The hysteria reached astronomical proportions when the Supreme Court handed down a decision that meant victory not only for "that awful McCollum woman," but for every school child in the United States. The McCollum's neighbors at Champaign, Illinois, made life so hot for the family that they were forced to send their son to school in another city. Other obstacles were thrown in their path, and Mrs. McCollum was immediately dismissed from the University of Illinois where she was teaching political science.

In her book, Mrs. McCollum takes the reader step by step along the rough-strewn path of the fight to final victory. It is told simply, interestingly, inspirationally — and will give courage to fainthearted souls who habitually say, "What can one person do?" Mrs. McCollum, by initiating the action, enlisted help from various unexpected quarters, and from many whose timid voices might never have been raised except for the indomitable courage of this petite, merryeyed, intelligent woman.

The book is a must for everyone interested in religious freedom.

—F. van Swearingen

221 pages, cloth, \$3.25 incl. handling chrgs.

CHARLES DARWIN

By Ruth Moore

The "New Yorker" described the book with such adjectives as "competent", "unimaginative" and "adequate." When I read the book, I felt Miss Moore had done an excellent job of making Darwin come to life for us as an individual as well as a scientist. The book was easy to read, and I found it so interesting that I had a hard time putting it down until I finished it. I feel Miss Moore has done a very thorough job of recounting the events of Darwin's life, and if she underemphasized some parts, it was because she had a limited amount of space in which to tell so much.

My only objection to the entire book was the chapter called "The Great Principle of Evolution," concerning Darwin's book, "Origin of the Species." I found the experiments leading up to the publication of his book fascinating, and I would have enjoyed it more if the chapter could have been devoted entirely to Darwin's scientific ventures. As it was, I found it disconcerting to be engrossed with Darwin's theories, and suddenly have more of Darwin's personal characteristics thrust upon me, which were not related to his writings.

Much space is devoted to the exploratory voyage around the world of H.M.S. Beagle, on which Darwin served as naturalist. It was on this voyage that Darwin gained most of his specimens and many of his ideas for his later writings.

One item that interested me especially concerns Darwin's writings on barnacles. Upon his return to England, after the voyage on the Beagle, Darwin became very interested in the study of barnacles. He experimented and studied barnacles for eight long years, and he finally published two thick volumes describing all known living species

of barnacles, and two thin pamphlets on extinct species of barnacles. One of his children, when visiting a neighbor's house, looked around for a study equipped with microscope and other scientific apparatus. When told there was none, the child exclaimed, "Then where does Mr.—do his barnacles?"

Even the scientific parts of the book are clearly and simply written, and you finish the book knowing a lot about Darwin's "Origin of the Species" and "The Descent of Man" than you would expect from a mere biography. It is refreshing to read of a man who is so mentally alert, and eager to find out all the answers to his problems, as Darwin is.

For a Rationalist with a limited amount of time to spend on reading, "Charles Darwin," by Ruth Moore, is one of the best books I've read for a long time.

206 pages, cloth, \$2.75 incl. handling charge.
—Nan Mongold

ROUSSEAU — TOTALITARIAN OR LIBERAL

By John W. Chapman

The reviewer asks himself three questions in judging an author's work regardless of whether such is intended to be a scientific treatise or a creation of poetic imagination: 1) What did the author set out to do? 2) Did he fulfill his promise? 3) How did he do it?

This approach of the reviewer eliminates at the outset the silly remark that one does not agree with the point of view or topic chosen by an author. Let it therefore be said right here and now that Mr. Chapman not only chose an attractive theme for his investigation, but that he also succeeded remarkably well in his subject. The title of the book seems somewhat startling at first. For Rousseau is generally known as an individualist who proclaimed that man is born good, and corrupted only by a bad society. As unscientific as this speculation was for the second half of the 18th Century, it captivated many men during the 19th Century and much of it has gone over into present-day socialism and communism.

Mr. Chapman adheres strictly to his topic

and makes no references to present-day totalitarian governments such as Russia for instance. He quotes Rousseau profusely and particularly so as to utterances that have been interpreted by his critics as of totalitarian flavor. But the author admits that Rousseau as a sort of dynamic sociologist of meliorism is not entirely free from illiberal ideas though for him such critics overemphasize them. Rousseau was well aware of the conflict between individual freedom and the demands of society for the common good. Whatever the flaws may be in Rousseau's sentimental attitudes toward "true Christianity" as well as the ideal "Legislator" may be, his writings had a tremendous appeal for the French masses in pre-revolutionary years. While the Encyclopedists wrote for the enlightenment of a liberal and intellectually emancipated bourgeois class, the underprivileged masses had to be aroused to carry out and into action, though to excess as usually, the theories of the freethinkers. It takes fists to make a revolution against clergy and aristocracy when both own most of the land and exercise all political power.

Among a multitude of scholarly commentators cited by Mr. Chapman one misses the German R. Hoeffding if no others. Only Ernst Cassirer is considered once. For the benefit of the readers of "The Rationalist" the reviewer also wishes to call attention to the fact that the political teachings contained in Rousseau's *Emile* of 1762 was not altogether new. English Protestants had maintained the vox populi — vox Dei before. So had the Catholics when it served their purpose of getting rid of a Protestant monarch!

Theodore Schreiber, Ph. D.

154 pages, cloth, \$3.50 incl. handling

"THE TEN COMMANDMENTS"

By A. Powell Davies

Following his triumph with "The Meaning of the Dead Sea Scrolls," Dr. Davies has scooped the field with another pocket book original, this time summarizing some of the most significant conclusions of Old Testament study. With his usual frankness, he

presents the traditional views based on the Bible story as we have it and shows why they have been abandoned.

This book is titled to match the famous movie recently released, although whether those who are interested in the movie would be the type to seek further study is questionable. Unfortunately, perhaps few will be thus entrapped by truth.

Dr. Davies, a Unitarian minister, is scholarly in his approach. He gives references, poses some of the problems, and details various theories. Although dealing principally with the Old Testament laws, there is inevitably much about the evolution of Hebrew beliefs and practices.

The commandments are discussed both as a body of law and individually. They are compared with sentiments of other peoples. The question of what may have originally been on tablets of stone is pondered. The importance of the serpent and bull cults is discussed.

As either an introduction to or review of the actual history of Judeo-Christian origins, this book, written in a lively style is welcome.

Harry E. Mongold

(Signet Key Book, 45c, 1956, paper bound, 143 pp., including index, bibliog., and maps, plus plates.)

"PHYSIOPSYCHOLOGY"

By Theodore Schreiber

Special values of this pamphlet are the interesting quotations from ancient sources, its viewpoint, and the opinions of its author that give it somewhat the nature of an essay. It is a chapter lifted bodily, it seems, from an unpublished manuscript on chiropractic. Not much is said about the actual tenets of this school of therapy, but it is reassuring to find that rationalist views could arise in the study of this field.

Principally a history of ideas about the brain and mind, there are also notes on present day knowledge of the nervous system. The author is well qualified for the technical parts, which are essentially brief. Rationalism in early times is brought out, as well as irrationalism in the present day. A

few of the terms will probably bring out the readers' dictionary. —Harry E. Mongold.

Privately printed, 1949, 27 pp., \$1.00.

BOOKS RECEIVED

"The Road to Inner Freedom," Spinoza, Philosophical Library, \$3.

"The Truth About Lincoln," Cardiff, Truth Seeker Co., \$1.

"Hamlet's Mouse Trap," Wormhoudt, Phil. Lib., \$3.50.

"Truth and Meaning," Greenwood, Phil. Lib., \$3.75.

"Humanism for the Millions," Kent, American Humanist Ass'n, 60c.

"Experimental Psychology and Other Essays," Pavlov, Philos. Lib., \$7.50.

"Factor T," Themerson, Gaberbocchus Press Ltd., 95c.

"The Crime of Galileo," Santillana, U. of Chicago \$5.75.

"The Heritage of the Reformation," Pauck, Beacon Press, \$4.50.

"At This, The Rock," Lingle, Rationalist Press, \$1.

"An Essay on Mankind," Gerhard Hirschfield, Philosophical Library.

"Journal of a Scientist," Piero Modigliani, Philosophical Library.

"Anatomy of Freedom," Henry Pratt Fairchild, Philosophical Library.

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THE METHOD IS IMPORTANT

by NORMAN A. DUBOIS

A comparison of the theological and the scientific approach.

The method used to find truth is more important than ordinarily thought. It has deep-seated implications which lead to untrue conclusions and false beliefs if the method is erroneous.

An experiment can be arranged which will show definitely a candle burning in a glass of water. Only those who are mentally inert will believe their eyes. Those who use their intellect will reason that a candle cannot burn in water. These will investigate and find that the real candle is not in the glass of water but only its real image is in the water. Experiments such as this prove that we cannot depend entirely on our senses and emotions but must look further and, before we believe, prove that our senses are not being deceived.

For many years I taught in schools of college level and, at the first meeting of each new class, cautioned the students that they should not believe anything their senses might indicate until their own intellects and reason told them that what they saw was possible and probable, and that they were not being misled. I assured them that I would tell them the truth but that they were not to believe anything I told them just because I said so. They were to use their own intellect, reason for themselves, make their own judgments, and thus teach themselves how to separate the chaff of false beliefs from real truths.

Beliefs in themselves mean nothing. Teaching a thing or believing a thing never makes it true, no matter how ardently we teach or how earnestly we believe. No method of investigation can make a thing true. A belief may be false or true and it is the purpose of investigation to determine which it is. A poor method may lead to false beliefs which often produce inferior citizens, wrong

attitudes, mental slaves, and certain types of mental illnesses from which the patient never recovers. The use of such a false method is an offense against the individual, against all his associates, and against the progress of all humanity.

The theological method came first, thousands of years ago, when practically all people were trapped in profound ignorance. They knew comparatively nothing, had little intelligence, and were without a developed intellect. They, therefore, depended upon their five senses and emotions and had little reasoning ability. Many living at present prefer to remain like dumb driven cattle, too lazy to learn for themselves. Such persons are led into complete dependence upon some outside person, or authority, a creed, a church, a hierarchy, or other mental enslaving group. To prevent such disasters each must develop an assertive intellect which will assure independence of thought and judgment, and give the fundamental understanding that each must assume complete responsibility for the results of all his acts.

The theological method is based on so-called revelation. It is the imagining of an idea, or answer to a question, by any individual, usually a theologian. Since there are no two individuals exactly alike (and each is glad of it), it is evident that such ideas may be very numerous and ill advised. Conceived with no recognition of nature's laws, without experiment, and without proof, such conceptions are mostly fantastic or abnormal and are founded on personal wish or desire. They come usually to persons who are in a state of religious ecstasy, abnormal, unreasonable, and unreliable. They are then stated as undoubted truths requiring no proof. Accepted by a considerable group, these become dogmas and the faithful are necessarily led to wrong and harmful conclusions. From here on the persuader talks, symbolizes, makes similes, metaphors, and hyperboles trying to justify his statements and clinch the subjugation, to gain his own ends and with little or no concern for its ill effect on the minds or lives of the listeners.

The heads of the early religious groups soon found that they could keep their less

informed, more ignorant, flocks in subjection more easily by imposing upon them superstition and fear than they could in any legitimate way. This process is still going on in many religious groups (the higher the more, even to the ridiculous), and the subjugated seem oblivious to their own undoing.

The theological method of investigation has been tried and practiced by thousands of groups of theologians for thousands of years. They have met for discussion, sometimes with a view to uniting, but always separate further apart (or did they want to unite?). The number of groups, tremendous at present, is ever increasing, which gives proof that the theological method drives men apart and can never bring them together in agreement. This makes it evident that the theological method is wrong since it drives us more and more into frustration. Theology, as a method, must be cast out as a failure, and we must look elsewhere for a method which is so true and decisive that its findings can and will be accepted by all alike.

We cannot break from a fallacy partially, for if we do our conclusion must still be false. We must break completely from this false theological method and leave no vestige of it in our reasoning. It is in fact unreasoning and unreasonable.

The scientific method is much more recent. It did not come until man's intellect had risen above mere belief, and demanded proof. It requires not only observation but experimentation, perception, comprehension, understanding, and proof. It requires not only complete trust in our senses and emotions, as the theological method does, but proof that our senses are not being deceived. It requires also redemonstration, at will, in open light and not in darkness. Its practice and use have discovered many truths of inestimable value and its improvements continue at an ever increasing rate. In many cases the truths found, demonstrated, and proved by the scientific method have been at variance with the findings said to be true by the theological method and in every case, so far decided, the scientific truth has been the one accepted by all, thus tending to bring the whole human

race together in common understanding and belief.

As a simple illustration, the theological method conceived the Earth as a flat body over which the Sun and stars revolved. This erroneous conclusion was due to the desire to know the truth and ignorance of a method which could definitely find it. The scientific method proved that the center was the Sun around which the Earth and other planets revolve, thus proving the theological conception wrong. The theological method stated that day was caused by the Sun passing over the flat Earth. The scientific method proves that day and night are caused by the Earth rotating on its own axis in the light which comes from the Sun. This is quite different from the obviously ignorant and unclarifying statement, "God said, Let there be light, and there was light". There are innumerable other fallacies into which the theological method has led us. These are too numerous to mention, and their belief imposes a strain on the mentality of the growing child since he must, at some time, unlearn these fallacious beliefs. The miracles, if accepted literally, are evident untruths since nature's fixed laws could never have been set aside, even for a God conceived in the unreasoning past.

The scientific method has given us a comprehension of geology and geological evolution, which formed our mountain ranges, valleys, plains, rivers, lakes, seas, oceans, and continents. The creation of these was by the theological method attributed to God, a conclusion which is but the admission of ignorance and superstition, and no explanation whatever. The scientific method has given us a comprehension of plant and animal evolution, even to the extent that we have been able to modify the characteristics of successive generations and produce formerly unknown fruits, vegetables, and animals. We have greatly improved on nature. This is quite different from the admission of ignorance by the theological method and its superstition of attributing such, as special creations by God.

Unlike the theological method, which tends either to keep the thoughts of men in

stagnation or to drive men apart, the scientific method has given us a chance to develop an intellect of continually growing capacity. This is the only attribute which differentiates man from other animals.

The Nicene Creed was formulated about 325 A.D. by a group of theologians who had the temerity to set up a set of rules and regulations which were to stand forever. Only ignorance of the insight that this is a changing world could have given birth to such a fallacy. The supporting hierarchy is already existing in the wake of its own funeral and any church which teaches any theology as truth is in the same category. Such organizations are following the Universal Law of Systems and fighting to perpetuate their own faulty system by promoting ignorance and credulity and endeavoring to frustrate our rational education. They seem not to recognize the changing conditions which must ultimately develop man's intellect to the point of incompatibility with such ridiculous beliefs. We must speak up to praise the worthy and ridicule the ridiculous, for the ridiculous is not worthy of praise and silence speaks consent.

We cannot break from a fallacy partially, for then our conclusion will still be false. We must break completely from all fallacy to find truth, and the truth will make us free.

Although Cardinal (Baby Doll) Spellman said a Requiem Mass for Toscanini, Italian born conductor, it should be pointed out that Toscanini had little use for clericalism and its alliance with Mussolini whom Toscanini hated with all his heart. As one magazine put it mildly: Toscanini had never been noticeably religious.

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BEFORE LONG...

It won't be long now... Rationalists throughout the entire country will convene in the historical city of Philadelphia, for that will be the site of the National Convention of the American Rationalist Federation on August 24-25th. Fellow Rationalists, if you plan a vacation this summer, make sure that all of you will be heading towards old Philadelphia. Be seeing you all!

GROWING... YES, GROWING!

Yes, new subscriptions are coming in all the time. Sometimes only one, sometimes a whole dozen, but they are coming in. WHY? Because the AMERICAN RATIONALIST is liked more and more every day. Our readers tell others... and new subscriptions keep rolling in. Thanks a million, friends. Just keep on telling your friends, all of them and we will keep on improving the magazine and giving you the best in Rationalist literature. Yes, the AMERICAN RATIONALIST is growing. Let's keep it that way.

See you in September... Same ol' Vic Cejka.

"That they shall be held in remembrance,
this is their immortality."—Ed.

Richard Jefferies, Freethinker

By Royston Pike

WHEN my dog takes me for a walk—and he sees to it that that's pretty often—I can hardly help following the footsteps of Richard Jefferies, since he passed several of his all too few years in this part of Surrey on the fringe of London and made it very much of his own.

That was some eighty years ago, and you can imagine that there have been many changes since his day. What were little villages have become towns. Fields have been swallowed up in the tide of bricks and mortar. Footpaths and lanes that he strolled along in the course of his rambles are now speed-tracks. The horses that plodded through the dust have given place to what we on this side of the Atlantic insist on calling motor-cars.

All the same, there are still quite a number of things to be seen that Jefferies saw—the trees and the hedges, the paths across the commons, the cottages and barns, the unending struggle with the seasons that leaves its mark on man and beast. The birds are here still, the butterflies in their brief existence, the overhanging sky now bright with the sun's rays, now lowering with the clouds of storm.

Jefferies might be described as the English Thoreau; the latter's picture of himself as "a mystic, a transcendentalist, and a natural philosopher to boot," might be transferred to the man who was born within a year of Thoreau's leaving Walden Pond. Descended from good old English country folk, Jefferies was born on a farm near Swindon, in Wilshire, and as a youth he got employment on a local newspaper and wrote several novels which are best forgotten. Then in 1877, when he was in his 29th year and not long married, he and his wife moved to the London suburb of Surbiton, a mile or two from where I live, where he developed into a writer of books and articles on the life of the country, human and animal, the life of plant and tree, hedge and ditch and stream. Some of his early books are still read; indeed, the name of Richard Jefferies comes very near the top in the list of "nature writers". But the book by which he is best remembered is his attempt at writing an autobiography of a very intimate and special kind. **The Story**



FROM HONG KONG

One of the most interesting communications I have received for some time came from Mr. Ruthee (Ruthee Wu) of Hong Kong.

Mr. Wu, who describes himself as a Confucian Humanist, asserts that while empires and civilizations have risen and passed, the old Chinese Empire alone was able to withstand the vicissitudes of time, and he attributes this to the Rationalistic teaching of Confucius who, over 25 centuries ago, "rigorously taught against intolerance and bigotry."

This is why, he claims, China was free from the religious persecutions and wars which shocked the world during the Dark and Middle Ages.

Further, he asserts, unlike the religions which appeal for a renunciation of this world, the Humanism of Confucius "postulates appreciation of human creativeness and achievement and the finding of happiness and satisfaction in historical existence without any supernatural background."

Today in Hong Kong, nearly all the educational institutions are under the control of dogmatic religious bodies. Freethinker parents have the choice of either sending their children to schools under the control or influence of the established churches, or letting them do without schooling.

Although religious freedom exists in principle, students of government grant-aided schools are invariably required to attend Bible or religious classes. The local radio stations are in a similar position and must play their part in the work of religious indoctrination.

On the mainland, says Ruthee Wu, although the Communist gov-

ernment is fundamentally opposed to dogmatic religions, in the present situation they are attempting to enlist the forces of religion to gain international good-will . . . therefore they not only refrain from being militantly anti-religious, but are actually encouraging all creeds in their activities as long as they support the state.

There are unfortunately no Free-thought, Rationalist, or Humanist societies in Hong Kong yet, but I hope to receive further reports from Ruthee Wu in the future.

Dave Shipper.

* * *

I enjoy the Rationalist immensely and I hope your circulation doubles.

Henry M. Nordwell,
Mass.

* * *

I wish to congratulate you all for the fine work you are doing and the intelligent and comprehensive way you are presenting facts to the public in general—to all who dare to think and believe in truth and not racial mythology.

Don R. Jacks,
Calif.

* * *

I wish to congratulate you on your First Anniversary and the "bang-up" job you are doing.

Alvan L. Davis,
Conn.

* * *

Wish you success!

Dean S. Holton, Sr.

* * *

Your magazine is the best I have seen.

Ed. V. Morris.

* * *

Every person that can read and is willing to read should have The Rationalist.

T. J. Kelley, Jr.

* * *

By Jove! It is a fine magazine! Keep up the good work!

S. Edward Scott, Indiana.

* * *

Found it extremely interesting. I read it with great pleasure and would like to congratulate you on its general standard.

M. A. Watson, Scotland.

of My Heart was published in 1883, only four years before his death, and it has been printed again and again since. Although called an autobiography, it is not one in the ordinary sense of the world. It tells nothing of his birth or upbringing, his schooldays or first ventures into the world, his marriage or his children. None of these are mentioned in its pages; rather, it is the story of the adventures of a freethinker in search of a deeper, richer, vaster, and intenser experience than life usually gives, than life perhaps can give.

Jefferies was no fine muscular figure of a man; he was tall and spare and stooping, and he died before he was forty of consumption, the disease that killed Thoreau also. But he had a passion for life and living as few men can have had. He looked upon asceticism as the vilest blasphemy, while "to see a perfect human body unveiled causes a sense of worship." He spoke ecstatically of the "divine beauty of flesh," and though there is no reason to suppose that he strayed very far from the strict path of Victorian morality, he declared that he would like "to be loved by every beautiful woman on earth, from the swart Nubian to the white and divine Greek."

Such a confession must have shocked many of his readers and scared many more away. But there was worse to come, much worse. In page after page of excited prose that came near to poetry he showed himself to be an unbeliever in the God of the Churches and Creeds, a denier of purpose in the universe, a doubter of any form of future life other than in human memories. He prayed—but "by prayer I do not mean a request for anything preferred to a deity; I mean intense soul-emotion, intense aspiration." There is no god in nature, he maintains, either in the clods of earth or in the composition of the stars; it is useless, therefore, to seek to trace any marks of divine handiwork. Everything in human affairs happens by chance; if it were otherwise, it would be fatuous to believe in a deity who should be responsible for much of what occurs. All the same, Jefferies holds that there is an existence that is higher, better, more perfect than deity. "Earnestly I pray to find this something better than a god. There is something superior, higher, more good. For this I search, labour, think and pray. If after all there be nothing, and my soul has to go out like a flame, yet even then I have thought this while it lives. With the whole force of my existence, with the whole force of my thought, mind, and soul, I pray to find this Highest Soul, this greater than deity, this better than god."

High up in the hills, lying on the grass of an ancient cape within sight of the sea, he dreamed and longed

after a life that should be vastly superior to the confined existence that he had known, that had been filled with petty cares, spoiled by unsatisfied longings and disappointed hopes. "Give me the deepest soul-life."

Although he had expressed the wish, "let my ashes be scattered abroad—not collected in an urn—freely sown wide and broadcast," when he died he was laid to rest in a village cemetery near Worthing on the south coast of England. Some little time ago I went to see his grave. There is a cross at the head—although the story that he was reconciled to traditional Christianity is false—and on the stone at the foot there is the inscription: "To the honoured memory of the Prose Poet of England's Fields and Woodlands." All around are the sombre memorials of the generations that are gone, but in the distance rise the Downs, smooth and rounded as a lovely woman's breast. There if anywhere you should seek his spirit.

FLAGS FLY AT HALF STAFF ON HOLY DAY

Flags on all city-owned property were flown at half-staff on orders of the Board of Supervisors, as a gesture of reverence on Good Friday.

There had been little advance publicity and many residents telephoned city officials and newspapers to ask why the flags had been lowered. Most simply sought information.

The recent Supervisors' resolution had been proposed by Supervisor Henry R. Rolph at the suggestion of the Knights of Columbus, who are sponsoring a national program to encourage a more reverent observance of Good Friday.

National, State and city flags were half-staffed on City Hall and other city properties. City Attorney Dion R. Holm had advised the board it would be legal to include National and State flags.

—San Francisco Chronicle.



The Congregation of Czech Freethinkers at their recent annual conference held in Houston, Texas.

Sirs:— We have a small Rationalist group started in Oklahoma City which we desire to expand into a state-wide organization, or into a group of separate autonomous organizations, reaching into every verner of the state.

Our program is still in the formative stage and we desire to contact all possible Rationalists in the state before we settle on a final program. The nucleus of any program will of course consist of the distribution of Rationalist literature, but we hope to also present a constructive social program to win acceptance from many who would not care to associate themselves with a purely propaganda type of organization.

Any assistance you can give us in reaching the unknown Rationalists in Oklahoma through your subscription list will be greatly appreciated.

Sincerely, John H. Latta.

* * *

"I too, am VERY pleased with the May issue of A.R. I think it is getting better every issue, and I am sure that it will climb in appeal to the readers and to the benefit of the subscription list."

Arthur G. Cromwell.

* * *

Enclosed find \$2.00 cash for which please send me 12 copies of Mr. Cromwell's speech on "Why I Do Not Believe in God."

This speech leaves absolutely nothing unsaid. It has the most reasoning logic and sense that I've ever encountered. This should be devastating to the religionists.

R. L. Marchfield.

* * *

Enclosed is my check for \$5.00, for which please send me 30 copies of "Why I Do Not Believe in God"

Science and the Supernatural

by A. J. Carlson

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by Arthur G. Cromwell. This is an excellent presentation which I wish to distribute to some of the folks here in this Bible Belt in which I live.

Wm. H. Mayfield, Georgia

* * *

Thank you for the sample copy of "American Rationalist" which I find to be well designed, and of a high standard in Freethought literature.

I have taken out a subscription for the next twelve months, and may I on behalf of the Leicester Secular Society, wish your organisation every success in your fight against superstition and "all forms of tyranny over the minds of men".

C. H. Hammersly,
Leicester Secular Society,
England.

* * *

I am writing to congratulate you upon the splendid Anniversary number of the American Rationalist. It is well done from every point of view: it is attractive in color, it is a convenient size, its material is both interesting and well balanced, and mechanically it is a magazine of which we may all be proud. I enjoy presenting it to my personal friends and can readily recommend it to complete strangers. Again, congratulations on this most excellent number.

Your "field representative"
Lowell H. Coate.

* * *

Expand Ben Parnell's Column with possible instructions to Rationalist readers on what pressure to exert and upon whom to rid the country of those pious bills pending for recognition of a mythical Deity.

Danny, the disbeliever, N.Y.

* * *

Your publication is bold and true beyond dispute.

J. R. Overholt, Ohio.

* * *

I am hopeful that the response to the Book Club will be tremendous as I feel that it is really a worthwhile project and deserving of our support.

Joseph S. Neuman,
Ohio.



Left to right: W. Griffiths, Mrs. Griffiths, F. A. Hornibrook, Mrs. Hornibrook, H. J. Blackham, F. A. Ridley (President of the National Secular Society), and Mrs. Ridley, at the 1957 Annual Dinner of the National Secular Society in London.

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